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SOUTHERN CROSS

Serving the Catholic communities of Imperial and San Diego counties.

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Photo by Larry Plaster

BREAKDANCE CONTEST — Amateur breakdancers compete during Fiesta Days at St. John Church in Encinitas on Aug. 4. Fiesta Days commemorates the naming of Encinitas by Padre Jan Crespi who came with the Portola Expedition on July 16, 1769.

God is live in gospel music aired by radio station

By Susan Nowak

SAN DIEGO — Just as the Good News of Jesus can break barriers between people, so can gospel music, a disc jockey for a gospel radio program said.

There's a saying that Sunday morning is the time when this country is the most segregated — when blacks go to their churches, whites go to theirs, etc., said Nehemiah Brown, co-host of ***The God is Alive Program*** on XHRM-FM 92.5

BUT, PEOPLE of different races and economic and religious groups are united as they listen to the eight hours of gospel music. Listeners say they come from Oceanside, La Jolla, Tijuana and as far away as Oxnard. Blacks, whites, Hispanics, Catholics, atheists and evangelicals tune into ***The God is Alive Program,*** he said.

"It's the kind of music that is really a part of Americana. It's the only indigenous music that really exists here," Brown said.

Brown, who also is general sales manager for 92.5, defines gospel as "music of the soul directed toward the Lord."

GOSPEL, HE said, encompasses a broad range of musical styles, including jazz, rhythm and blues and funk, to name a few. When gospel became popular in the 1920's, "It was very much a rhythm and blues kind of thing," he said.

XHRM opens its Sunday show with "raw" gospel — traditional groupings and arrangements with a live sound. Vanessa White is the disc jockey from 6-9 a.m. Brown is host from 9 to 2 p.m. He plays the more traditional music until noon, when he switches to a "less live" sound.

After noon he plays "contemporary Christian music" and artists like Debby Boone, Donna Summer and Benny Hester. Brown's favorite is Danniebelle Hall, who sings hymns and contemporary songs.

The God is Alive Program is the idea of Willie L. Morrow, owner of 92.5, Brown said. "He felt like people needed to know that God was alive on 92.5." Morrow and his wife are "avid" supporters of the program and consider it the most important thing on the station, he said.

Broadcasting the show is the "highlight" of Brown's week, and he feels privileged to work with it, he said.

His broadcast career began at his parents' radio station in Charlottesville where he sometimes worked as disc jockey from 6 a.m. to midnight. He was willing to work long hours because, "I love it. It's not like a job at all." Music's ability to "hit" people personally makes hearing it more fun than work, he said.

THE ADDED bonus of broadcasting gospel music is that no matter what mood a listener is in, there is always "something Gospel that parallels that," Brown said.

He has performed gospel music as a vocalist and choir director. He's performed at a Catholic college, Protestant churches and colleges and in nightclubs. At the clubs, many listeners had never heard gospel music or witnessed such "unrestricted joy," he remembered. "The places (bars) were jampacked every night."

When Brown moved to San Diego he visited missions, like the San Diego Rescue Mission and sang hymns. The singer himself was evangelized one time as he performed a hymn he had done many times. "Oh what peace we often forfeit" when we do not turn to the Lord in prayer, the song said, and the idea "became real to me," Brown said.

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Nehemiah Brown
The God is Alive *program*

Catholics and Protestants have an adventure

By Veronica Garcia

MISSION HILLS — Members of three Mission Hills churches recently completed the 10th year of an ecumenical program called ***Adventures in Faith***.

The program brought together people from St. Vincent de Paul Catholic Church, Mission Hills First Congregational Church, and Mission Hills United Methodist Church.

THE PURPOSE of the program was to bring Christians together to share their beliefs, said Paul Naimo, one of this year's organizers from St. Vincent Parish.

We try to find common ground and have each denomination discuss its faith without offending the others, he said. By doing this, we hope to "break some of the prejudices between the faiths," Naimo said.

"Most of us live in this community and this is a good way to get to know your neighbors," he said.

THE TOPICS for this summer's program were Creation, the beginning of sin, and prejudice, Naimo said. People gathered at one of the three churches on July 17, 24 and 31 for a potluck and film. Afterwards small group discussions gave participants the opportunity to talk about any issues the movies raised, he said.

Participants in the summer series come to know the three denominations all "believe in love," Naimo said.

Two of the program's originators, Dorothy Schmidt, from the Mission Hills First Congregational Church, and Betty Morris, from the Mission Hills Methodist Church, said they spent five years on the planning committee for the series. One of the original organizers from St. Vincent Parish, Hedy Wengert, no longer resides in San Diego, Morris said.

WHILE THEY are no longer on the planning board, Schmidt and Morris said they attend the sessions.

"It was Dorothy who came up with the idea" for the program, Morris said.

The original plan was patterned after the vacation church schools which Protestant faiths have, Schmidt said. She wanted to have an inter-generational/interdenominational experience. "Since it was going to be an adventure and about faith, I decided to call it ***Adventures in Faith***, she said.

THE "CLERGY were the prime movers" in the series, Morris said.

Clergymen from the three churches have held other ecumenical activities over the years, Schmidt said.

Msgr. Peter Mimnaugh, from St. Vincent, Chaplain Vaughn Lyons, from the Congregational church, and Russ Locke, from the Methodist church, plan special joint services on various religious holidays.

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There will be no issue of ***Southern Cross*** next week. We will resume publication Aug. 23. The next deadline for *Around the Diocese*, is noon, Aug. 17.

Briefs

HUNGER RELIEF — A U.S. Catholic Conference-backed food stamp bill authorizing a $1.6 billion allocation for additional payments to low-income families was passed by the House Aug. 1. The Hunger Relief Act, approved 364-39, would raise the percentage of anticipated food costs provided by the federal government by an estimated $1.2 billion over the next three years.

ALAMO LOSING SUPPORT — The Arkansas foundation headed by Tony Alamo which has spread anti-Catholic literature throughout the country in recent months may be losing its support, according to a report in the *Voice,* newspaper of the Archdiocese of Miami. "The word is out that he (Alamo) is running scared because he is losing members. Many of his businesses have closed and for-sale signs are up," said Mayor Manford Burris of Alabama.

FIGHTING MARXISM — Nicaraguan Archbishop Miguel Obando Bravo has organized a campaign to prevent his country from turning Marxist, and has received help from the chairman of W.R. Grace and Company, according to a report of a meeting between the archbishop and a company officer. The archbishop has a development plan for the Managua Archdiocese focusing on leadership training for local Catholics which emphasizes orthodox Catholicism and some community development-type skills, the report said.

ARCHBISHOP ARRESTED — Archbishop Philippe Nguyen-Kim-Diem of Hue, Vietnam, was arrested last June by the Vietnamese government because of his opposition to a government-formed organization for Catholics, the Italian Catholic newspaper ***Avvenire*** reported Aug. 1. The paper said the arrest was part of the government's persecution of the Church and added that nearly one-tenth of Vietnamese priests are in jail or detention centers for government opponents.

BOOK A FRAUD — A book which purports to be a biography of Pope John Paul II was being withdrawn from circulation by its publisher in late July. The book, ***God's Broker***, by Antoni Gronowicz, was to be published by Richardson and Snyder. The president of the publishing company, Julian Snyder, said, "I'm convinced that it's a total fraud." He first became suspicious of the veracity of the book following many critical reviews and a letter from Cardinal John Krol of Philadelphia, he said.

FAMINE RELIEF — A food relief program to avoid famine in his drought-striken western Tanzania diocese has been launched by Bishop Castor Sekwa of Shinyanga. The diocese would ask Catholic Relief Services for help in supplying food such as wheat, flour, cooking oil and milk powder, the bishop said. "We have reached a time when the first duty is to feed the starving, the hungry, the needy," he said during a ceremony inaugurating the project.

MISSIONARIES ABDUCTED — An Angolan rebel group kidnapped 14 Catholic missionaries during an attack in June on their mission in the city of Kiola, according to Fides, the news agency of the Congregation for the Evangelization of Peoples. The missing include two priests from Portugal and Columbia, eight nuns from Mexico, including one who is 84 years old, three nuns from Spain and one from Angola. The attack took place June 12, according to Fides.

PHONY FILM — A false, 7-year-old rumor that a movie on the alleged sex life of Jesus is being produced has sparked a new public outcry in northwestern Ohio, including criticism of the Diocese of Toledo for failing to speak againt the bogus film. According to the diocese, more than 1,000 people recently petitioned Ohio Attorney General Anthony Celebrezze asking him to prevent the production of the purported movie. The petitioners were "well-meaning people with incorrect information," a diocese spokesman said.

CHURCHES BLAMED — President Ferdinand Marcos accused some churches of meddling in government affairs in a July 27 speech, in an apparent reference to Catholics who have been vocal critics of human rights violations in the Philippines. The separation of church and state "cannot be violated by any means, directly or indirectly," he said.

POPE GETS COPY — Black South African villagers facing removal to tribal homelands in their government's campaign to adjust white and black areas have sent Pope John Paul II a copy of the protest they made to South African Prime Minister P.W. Botha. In the letter, the residents of Kwangema, a rural community, told Botha the land had been promised them by white leaders as far back as the 19th century. "We live in dread. We are landowners who have built our lives and history at Kwangema," they said.

REPORT DENIED — Reports that Mother Teresa will undergo eye surgery in Pittsburgh have been denied by the superior of the U.S. branch of her order. Officials at Pittsburgh's St. Francis Medical Center had said a week earlier that Mother Teresa would have cataract surgery there at an undetermined time.

GIVE UP BOOZE — Poles were asked Aug. 1 to give up vodka for a month in a campaign to promote sobriety in a nation of heavy drinkers by Poland's Catholic Church and the Underground Solidarity movement.

A DAILY PRAYER

LORD JESUS, I INVITE YOU TO LIVE IN MY HEART MORE COMPLETELY. I GIVE TO YOU ALL OF MY PLANS, AND I ACCEPT YOUR PERFECT PLANS FOR MY LIFE. I WILL STRIVE TO YIELD TO YOUR WILL AND THE GUIDANCE OF YOUR HOLY SPIRIT, IN EVERY DETAIL OF MY LIFE. PLEASE CHANGE ME IN WHATEVER WAY NECESSARY, SO THAT I MAY KNOW YOU MORE PERSONALLY, LOVE YOU MORE DEEPLY, AND SERVE YOU IN EVERYTHING I DO.

In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. Amen.

AYALA, Virginia C. Wife of Jose R. Ayala; mother of Joe A. Ayala, Lillian Perraza; sister of Gilbert G. Pina; daughter of Aurelia Hermosillo; six grandchildren. Funeral Mass: July 30 at Our Lady of Guadalupe Church.

Goodbody Mortuary

CASTIGLIONE, Rosaria. Mother of Mary Alves and John Castiglione; five grandchildren; five great-grandchildren. Funeral Mass: July 23 at Blessed Sacrament Church.

Goodbody Mortuary

FUHRMANN, Francis L. Husband of Opal Fuhrmann; father of Jane Dunlap, Mary A. Williams, Ruth Patrick, Joseph Fuhrmann; brother of Laverne, Richard, Martin Fuhrmann, Marie Smith, Theresa Weber, Ann and Rosella Thompson, Emma Hanson, Evangeline Huffington; step-father of Virgil and Gerald Opfer, Marilyn Craig; six grandchildren. Funeral Mass: July 25 at Our Lady of Sacred Heart Church.

Goodbody Mortuary

LIUZZI, Connie. Wife of Vincenzo Liuzzi; mother of Mike and Antoinette Liuzzi; sister of Florence Cerache, Nina Miali, Louis Musacco; three grandchildren; three great-grandchildren. Funeral Mass: July 19 at Our Lady of Rosary Church.

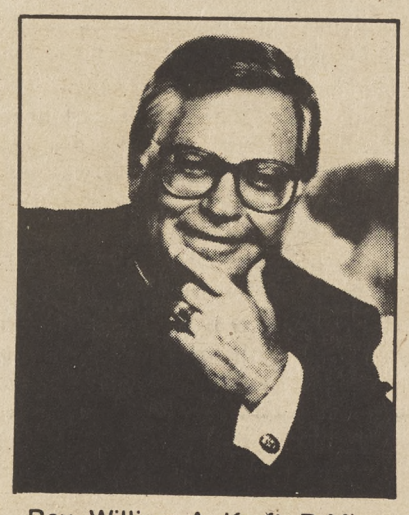
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Missionary and TV priest disagree on evangelization

By Susan Nowak

SAN DIEGO — Are Catholics afraid to evangelize? A Catholic television personality thinks so, but the local director of the Society for the Propagation of the Faith (Missions Office) disagrees.

Father Michael Manning, SVD, who hosts a syndicated show called ***30 Minutes with Michael Manning***, gave a talk at this year's Southern California charismatic convention in Anaheim called, "Why Am I Afraid to Tell You I Love Jesus?"

"WE'RE NOT really the evangelists we should be," Father Manning said. There are just a little more than 6,000 Catholic missionaries from the United States, he said.

"It bothers me I'm part of what seems kind of an indifferent organization...I want to be part of a fire," he added.

Some of the reasons he suggested for the lack of evangelization, he said, are:

- **Catholics are unsure** what they believe.
- **Deep down acceptance** of the fundamentalist perspective. Some Catholics may have accepted the idea that fundamentalists' basic view of religion is "the whole picture."
- **The herd mentality** is hard to battle. It is difficult to stand apart from the values of the world, and its belief that happiness comes from freedom, sensuality and materialism.
- **Evangelization belongs** to "the pro," some believe.
- **The commitment** and involvement required causes some to shy away.
- **Some are ashamed** of the Church.

Father Anthony Chylewski, director of the missions office, disagrees that there is a reluctance to evangelize.

"Obviously there is no such thing as fear to evangelize," Father Chylewski said. He cited the "rapid" growth of the Church in the Third World as evidence that evangelization is bearing great fruit.

THE FAR East and Africa during the last 10 to 15 years, he said, have shown great interest in the Church. "This, I think, is because of the Church's commitment of personnel" there, he said.

The Church's involvement in social issues, such as health care and the economy, impresses people in developing nations, he said. Third World peoples think, he said, "Here's a Church that is interested in us. It's not a passing thing because they have committed...resources to us...and they do it in the name of Christ."

The vocations shortage has cut into the number of missionary evangelists available, he admitted, so the Church must rely on native lay catechists to assist the effort.

"EVERYBODY HAS been affected by the vocations crisis in the U.S....Maybe it is true we don't have the number of missionaries we have had."

However, "The Church is doing its utmost to evangelize in the Third World," he said.

He is "encouraged" by the increasing number of young people interested in missionary work. This summer he interviewed 20 young adults interested in such work.

FATHER CHYLEWSKI thinks Father Manning's assessment of Catholic evangelism is too severe. "I'd be hesitant to use the word afraid."

"If there is any fear or reluctance...then that would be evident in our approach to evangelization in this country," he said. A reluctance to evangelize is more evident here than abroad, he said.

Most lay missionaries from the United States don't see evangelization as their primary goal, he added. They plan to share their skills, such as nursing or teaching, and see the religious aspect as secondary.

MANY OF them work eight to 10 hours a day in their field. During their free time, many "are more than willing to take on the role of catechizing." If they fulfill an evangelistic role during the work day, then "It is by their example," Father Chylewski said.

Their work "reflects a value system which people eventually associate with Christianity and so indirectly they are evangelizing by their personal commitments and their willingness to give of themselves."

He agrees with Father Manning that, "The lay person has not been convinced of his role to evangelize." Often the laity consider evangelization the work of priests and nuns, he added.

"I SEE a greater involvement today because of the fact we do not have enough priests and Sisters" to catechize.

For an example of the dedication lacking in U.S. Catholics, Father Manning mentioned Marxists in Nicaragua. About 2,000 Marxists from Cuba went to Nicaragua, faced the "very difficult" conditions there, and spread the word about their political beliefs.

"If there are 2,000 Marxists, why aren't there 3,000 Catholics?" in Nicaragua, Father Manning asked at the convention.

FATHER CHYLEWSKI responded: "I would agree with him in saying we would be hard put to find that kind of dedication and determination on the part of young people who saw as their only role evangelization.

"I think that he's talking about a political philosophy and on that level I would cite the contribution of Peace



Father Anthony Chylewski

Corps volunteers who have gone into these countries...willing to put up with the same conditions, to tolerate the same trials, in order to represent the ideals of a Christian democracy."

Christian missionaries are active in Nicaragua, he said. "I think you have to remember, too, that the atmosphere, the climate in Nicaragua following the fall of Somoza, was one that made the Communists feel welcome and one that was very critical of the Church."

St. Mary's Joe Swoboda is happy to be Catholic

by Veronica Garcia

ESCONDIDO — The intellectual and pastoral aspects of the Catholic Church, as well as its universality, are the things which most impress Joe Swoboda, a youth minister for St. Mary Church here.

Catholic spirit is able to embrace a great variety of people, from every race and age, he said.

"I HAVE been happy in my experiences with Catholic persons," Swoboda said.

He likes the intellectual dimension of the Church and finds it both stimulating and provocative to think about the meaning of the Gospels.

The pastoral aspect of the Church is also important to him. "There are many great counselors, good spiritual guides, who invite one to be comforted and challenged," he said.

WHEN HE was in high school, Swoboda experienced this pastoral quality firsthand through a priest from his parish, St. John's in Encinitas.

He and several other Catholics were attending non-denominational Bible study classes. A priest from his parish, Father Gustavo Benson, attended one of the sessions.

"He didn't come across as trying to bring us back to the Church," he said. He showed concern for us by getting to know us. He also demonstrated his commitment to Christ through his personal faith, Swoboda said.

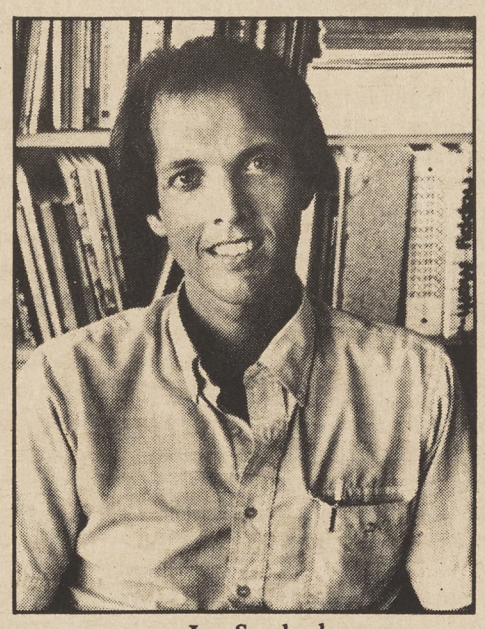
IT WAS through his relationship with Father Benson that Swoboda began to value the Catholic Church.

Another person who has been a source of inspiration for him is a professor whom he met while taking a master's degree program in ministry in Seattle. The professor, Tom Francour, is an extremely peaceful and gentle person, he said.

"If Catholic teachings can form a man like this, I can't think of anything better for me," he said.

ONE OF the things the professor used to say is "man is merely a million years old," he said. "We can be forgiving of ourselves and open to learning" because we hope in God, the youth minister said.

Another very important aspect of Swoboda's faith is the Eucharist,



Joe Swoboda

"participating in the story and event of Christ's sacrifice of himself," he said. The Eucharist "keeps me going whenever I feel overcome by the challenge of ministry."

Swoboda feels youth ministry challenges him "to listen and respond to God's spirit.

"WHEN I think about it I get this image...I'm walking through a jungle. I can get from one point to another but there's a lot of mystery surrounding me," he said. Humans have immense needs and there is no more worthy guide to help you make it through than the Spirit, he said.

Youth ministry can be frustrating at times, he said, but he finds it helpful to share his frustrations. He said there is a great support system from both administrators and parishioners of St. Mary Church.

About 30 young people attend the weekly youth meetings at the parish, he said. Swoboda has been the youth minister here since last September.

PRIOR TO coming here, he was a youth minister in Orange County for four years. He left there because he felt "burnt out," he said. He found he could listen to the youth who came to him for counsel but he was unable to respond to them, Swoboda said.

After taking about a month off, he applied simultaneously for a job as a religion teacher at University of San Diego High School and as the youth minister for St. Mary's.

He thought the teaching position would offer him a more controlled environment in which to spread the faith than would the youth ministry job.

THE PASTOR at St. Mary's, Father Frederick Florek, was a major influence on his decision to accept the youth minister position. Father Florek is a good person to work with as well as being very supportive, he said.

Swoboda said that he became involved in youth ministry primarily because of experiences he had in high school. He recalled the importance that his youth group had for him and he decided that he wanted to minister to young people.

In his youth group meetings, he strives to blend social gatherings with religious experiences, he said. The group has gone to the beach and celebrated outdoor liturgies. Role-playing experiences, skits and discussions on various topics have also been held, he said.

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Police clarify bingo regulations

By Veronica Garcia

SAN DIEGO — Nearly 40 bingo volunteers turned out for a meeting Aug. 1 at Blessed Sacrament Parish Hall where rules for the game were clarified by representatives from the San Diego Police Department, the city attorneys office, and the licensing department for the city.

The meeting was called after vice-squad undercover officers visited a number of bingo operations around the city and discovered what they said were violations of the regulations governing the game.

REPRESENTATIVES FROM 13 parishes, 3 Jewish organizations, a VFW and an American Legion were present to clear up any questions they had concerning their bingo games.

Bob Miles, a bingo volunteer worker at Blessed Sacrament, organized the meeting "to get a mutual understanding between the bingo operators and the city of San Diego as to the operation of bingo."

There are a number of new people in charge of bingo and they misunderstand how the games should be run, Miles said. During this meeting the rules will be restated and everyone will have heard the same message, he said.

JIM TODD, manager of bingo for Blessed Sacrament Parish, said there were different interpretations about what was told to his and other bingo groups by the police department. Managers were trying to do their duty and operate within the law, he said.

A sergeant from SDPD's vice squad, Tom Giaquito, said undercover officers had discovered what they said were violations of the municipal/penal code when they looked in on bingo games around the city.

The police department wants to make sure that bingo operators are staying within the law and protect consumers from dishonest games, he said.

SAN DIEGO — Deacon Walter L. Hardy, of San Rafael Parish, died on July 28. He was 69 years old. Ordained a Permanent Deacon for the Archdiocese of Chicago in 1979, his duties in the Diocese of San Diego included ministering to the separated and divorced Catholic groups and to the Beginning Experience Movement. He was a chemical scientist by profession. Bishop Gilbert Chavez celebrated a Mass of Christian Burial for Deacon Hardy on July 31 at San Rafael Church. Entombment was at Ascension Cemetery in Libertyville, Illinois.



Viewpoint

By Father Louis Copestake

Southeast: Rainbow or ghetto?

A while ago, when I was still associate pastor at St. Rita Church, I was invited to a dinner party at the home of a friend near the beach. One guest, from a neighborhood renowned for its affluence, asked me where I was stationed. I responded "At St. Rita's in Southeast". "Oh my," the dinner guest said, "what did you ever do to get sent *there?*"

The remark left me nonplused and not a little angry. Upon further reflection, the remark also made me sad. So few people in San Diego know very much about Southeast, except that it is a high crime area and also that it's the place where "they" live. People from Kensington or University City or just about any other place seem to think that Southeast is one area which has no positive attributes whatsoever. Not so.

I would like to go on record as saying that I moved from Southeast several months ago, and I miss being there very much. True, there is crime and danger there, but no place is exempt from such perils these days. It should also be noted that people in Southeast hate and fear crime as much as people do anywhere.

I miss the warmth and friendliness of the people in Southeast. When walking down the street, everybody says "Hi, how ya doin?" even if they never saw you before. When driving, people toot their horn and wave if they know you. Not to greet someone is looked upon as being very cold, indeed.

I miss all the colors. Not only the dark or golden browns of the faces, but also the brighter colors of the clothes and the bright beads the children have braided in their shiny black hair.

People in Southeast laugh a little more readily, and with more gusto. They "show more teeth," as the saying goes. To see people "sitting out" in the evening, laughing and talking and "just havin' a good ol' time" is as common as children playing "double Dutch".

Southeast is one place where God is alive. I venture a guess that there are more churches there than in any other section. You can drive around on a Sunday and see hundreds of people streaming into large and well-kept houses of worship. People there dress for church; no t-shirts or shorts, unless you're from some other part of town. You can hear the beautiful singing of choirs from early in the morning until sunset, because when we go to church we stay awhile.

I miss the food. The eating in Southeast is g-r-e-a-t. Parish pot lucks and parties at St. Rita's always brought forth tables laden with chicken, tortillas, pancit, empanadas, barbecue, greens and of course, lumpia. There is music everywhere, too; from the apartments and houses, from the passing cars, and from the ever-present "ghetto-blaster" radio being carried along by a walking-dancing youngster.

Southeast is really a misnomer, just as naming a section of San Diego "Northeast" would be. Southeast is Emerald Hills and Valencia Park, Encanto and Skyline, Sherman and Logan Heights. Southeast is Mexicans and whites, Filipinos and blacks, Guamanians and Samoans. Long before we heard about a Rainbow Coalition, Southeast had its rainbow high in the sky. A recent feature article in the ***Tribune*** took a look at the Valencia Park neighborhood, and gave some welcome praise to San Diego's most ignored area.

Someone is sure to say "Southeast is the ghetto." That may be true, but a ghetto is not created by the people who live in it. Ghettos are created by the society at large, which wants certain people kept out of the mainstream. So it was in the first ghettos, which were neighborhoods to which Jews were restricted by Christians. In America, ghettos are mapped out by racism and lack of opportunity. We should not blame those who live in the ghetto for causing it. They are the victims, not the perpetrators.

Money from Southeast goes into cash registers all over town. There is not one bank in all of St. Rita's parish, which covers most of the area. Crime buffs should be able to testify that very few bank robbers are black, so I guess the banks stay away because Southeast is poor. There is no supermarket or shopping center, either. To buy or bank, you must leave the neighborhood. To work, you must leave Southeast, too.

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SOUTHERN CROSS

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Washington Letter

By Liz Armstrong

WASHINGTON (NC) -- The choice of Rep. Geraldine Ferraro of New York, a Catholic, as the Democratic vice presidential candidate, and the emergence of religion as a campaign issue in a perhaps more intense way than anytime since 1960, means the Catholic press will have even more reason than usual to cover the 1984 campaign.

It also raises the old question that crops up with every election, whether it is for town council or the presidency: How far can the religious press and other publications of non-profit organizations go in dealing with electoral issues without risking loss of tax exempt status with the Internal Revenue Service?

According to federal law, non-profit tax-exempt organizations are prohibited from working either for or against particular candidates. As a service, non-profit publications can provide candidate surveys or voting records as long as they deal with a variety of issues and avoid any editorializing or other demonstrations of apparent biases.

The Catholic Press Association, in 1980 guidelines it still considers applicable, also advised religious papers to consider accepting political advertisements from all candidates, regardless of their positions on certain issues such as abortion, in order to avoid any appearance of favoritism.

The federal government's stand raises a First Amendment question applying not so much to the issue of freedom of religion but to the issue of freedom of the press. Editors can — and some have — interpreted the IRS position to be a form of censorship, interference and prior restraint against their right to editorialize as they see fit.

In fact in 1980 one Catholic journalist, Oblate Father Brian Wallace, who then edited the San Antonio diocesan paper, ***Today's Catholic***, pointedly said "nuts" to the IRS in an editorial and suggested that Ronald Reagan was the only candidate who had a clearly anti-abortion position.

This year, in the guidelines it issues periodically on the issue, the U.S. Catholic Conference legal department advised Catholic papers to "avoid statements that indirectly support or oppose a particular candidate; e.g., labeling a candidate as pro-abortion or using plus or minus signs to evaluate candidates."

Meanwhile, several Catholic papers already have addressed the 1984 campaign in editorials, particularly the questions of Ms. Ferraro's position on abortion and the future make-up of the Supreme Court.

"One cannot fault Ms. Ferraro's position as a liberal or a feminist. But one can shudder at her voting record and position in the area of abortion politics," said an editorial in the July 20 issue of ***The Anchor***, newspaper of the Diocese of Fall River, Mass. "It is a horrendous contradiction for a Catholic elected official to declare that he or she is personally opposed to abortion but approves of it for the public welfare."

The West Nebraska Register, newspaper of the Diocese of Grand Island, described Ms. Ferraro and other liberal Democrats as "pro-abortion."

"Notice we say, 'pro-abortion,'" wrote Father Bernard Berger, editor.

Discussing future Reagan Supreme Court appointments, Dick Biow, writing in ***The Florida Catholic***, newspaper of the Diocese of Orlando, noted that "the fierce independence and absolute unpredictability of Supreme Court justices is one of the few stable realities of American law.... No presidential candidate can guarantee the end of abortion in America," either by naming Supreme Court justices or backing pro-life legislation, Biow said.

The Pope Speaks



Responsible Parenthood

Following upon our previous reflections on the moral implications of married love, I wish to stress the importance of responsible parenthood. The conciliar document "Gaudium et Spes" (Joy and Hope) and the encyclical "Humanae Vitae" (Of Human Life) serve as the basis of my remarks on this subject.

The council document reminds us that when it is a question of harmonizing married love with the responsible transmission of life, it is not enough to take into account one's own good intention and motivations. Objective criteria must be used, criteria drawn from the nature of the human person and human action, criteria which respect the total meaning of self-giving and human procreation in the context of true love. All this is possible only if the virtue of married chastity is seriously practiced. As such, members of the church cannot use methods of birth control which are disapproved of by the church's teaching authority.

Responsible parenthood, according to the Second Vatican Council and the encyclical "Humanae Vitae," calls for a careful reflection on the physical, psychological, economic and social conditions whereby the good of the individual, the good of the children already born or yet to come, as well as the good of the family, of society and of the church, are properly taken into account. However, married people are called to realize that in their consideration of all these factors they must arrive at a judgment before God. In their behavior they must be ruled by conscience, that is, they must make their decisions in the light of the teaching authority of the church, which is the authentic interpreter of divine law. For the divine law throws light on the meaning of married love, protects it and leads it to truly human fulfillment.

In this way, the married couple remains faithful to the fundamental principle of the inseparable connection between the unitive and procreative meanings of the marriage act, a connection which conforms to the intimate structure of conjugal love as willed by God in his plan for the human race.

Insights

By Father Richard F. Duncanson



For fear of the Jews

One of my favorite scriptural quips is the comment made by a Lutheran pastor after reading the account of the Lord's post-resurrection appearance to the disciples in the upper room. The disciples had locked the doors of the place where they were "for fear of the Jews," the Gospel records (John 20:19). "Who does the evangelist suppose Jesus and his disciples were," my Lutheran colleague asks, "Puerto Ricans?"

John's Gospel reflects the fact that in the first century a certain animosity developed between Christians and the Jewish synagogue. Through the centuries since that time, the animosity has been felt with various degrees of intensity and has found expression in a variety of ways.

The Second Vatican Council's Declaration on the Relationship of the church to Non-Christian Religions (*Nostra Aetate*) called for an end to the animosity between Christians and Jews. Encouraged by the improvement in Christian-Jewish relations which have resulted from modern biblical and theological studies, as well dialogues between Christians and Jews, the post-Vatican II Church actively promotes mutual understanding and respect between Christianity and Judaism.

Nostra Aetate makes the Church's teaching very clear. Neither all Jews indiscriminately at that time, nor Jews today, can be charged with the crimes committed during Jesus' passion. Jesus underwent suffering and death becaue of the sins of *all,* so that all might attain salvation.

Unfortunately, the Church's official teaching is not always reflected in the production of passion plays. The world famous Oberammergau Passion Play, for example, which ran a special season this summer to mark its 350th anniversary, is viewed by some members of the Jewish community as a serious obstacle to building better Christian-Jewish relations. A rabbi with whom I recenty spoke claims that "despite outside efforts to have changes introduced, the play is still unmistakably anti-Semitic."

Some Catholics confess that the passion play has contributed to anti-Jewish sentiment. Perhaps that is why Monsignor George Higgins suggests that travelers to Oberammergau include a drive north to the suburbs of Munich and a little town named Dachau.

Our Christian Way of Life

By Enid Lanyon

Loving the unhappy ones

Misery loves company, but most of the time the only company it seeks is its own. If we will not release our miseries and take a more positive look at life, chances are that we will end our lives alone.

We all have grumbles. We all have those moments when we are downright poor company. But there are some of us who seem more inclined than others to cling to and, in fact, wallow in old resentments and grudges.

EVERY COMMUNITY and certainly every parish has at least one person who allocates to himself the role of a Cassandra. The fact that his prophecies of doom are for the most part ignored or chuckled over serves only to make him more adamant and vehement. He knows, or so he tells you, that he is out of favor with everyone else but, by golly, are they out of favor with him. Or her! Nothing and no one is ever as appears on the surface, the suspicions and accusations seem never-ending!

Old wounds and slights, real or imaginary, seem to rankle as audibly as the clanking chains of haunting spirits! They are resurrected again and again to serve as a basis for carping and moroseness. The past seems eternally to poison the present.

We can turn away from people like these and add to their anger — for surely some unexpressed rage must be at the root of such negativeness? Or we can reach out the hand of friendship and risk having it struck away, time and again. We can refuse to be offended or defeated by their rejection and recognize that they are caught up in their own destructive cycle and offer our understanding and love. Alas, there is no way to force them to accept it or respond favorably.

IN A CHRISTIAN community there is only one answer in the face of such obvious unhappiness. We can accept that our unwilling friends turn away into isolation because they are miserable and afraid and are miserable and afraid precisely because they feel isolated and unwanted. We cannot afford to shrug such hurting people away. We need to try and keep on trying to show acceptance and friendship in the hope that persistent loving endeavor will wear away the stoniest surface.

Recently our parish curmudgeon died. He was alone when he died — as he had always claimed he would be. He needed no one, he said. But he had not been able to escape the love and concern of the people in his parish. He had, quite literally, been pursued by their love. He complained and caused problems to the day of his death, but at his funeral most of the parish came to pay him respect and speak of him with loving humor.

Whether he knew how greatly he was loved, I cannot say. Whether he suspected our gentle acceptance of his unremitting belligerence, who can tell. But he must have enjoyed the many called greetings across the parking lot at Sunday Mass. He must have been aware of the kindness and acceptance in the faces of those who made a point of reaching out to him and seeking his company.

HE MUST HAVE been touched by the unexpected visits of so many of his fellow parishioners when he was hospitalized and taken heart from their evaluation of him as a good, kind-hearted man beneath the crusty front. And perhaps, when he allowed his defenses to sag a little, perhaps he thanked God for the gift of friends.

Perhaps, too, the parish can thank God that it was able to love where love seemed so unlikely and sneak a little joy to an unhappy, tired old man. We have one major function in life and that is to be prepared to love where it does not seem possible and to continue loving through rejection and even abuse. Somehow love always meets rejection sooner or later, because — in very subtle ways, rejection lurks in each of us.

Jesus died to point that out to us. In the end He was rejected — not only by His enemies — but by many He loved deeply and who had called themselves friends. Yet He had to go the limit in love of men becaue He passed any limits in love of God. It is in the little things of life that we prove our faithfulness to Him. In the persistent offering of love and forgiveness, day after day, year after year, rebuff after rebuff.

NO REASON is good enough to excuse turning away from each other. We cannot reject each other without rejecting Christ. And no reason is good enough for that.

From the Archives

By Sister Catherine Louise LaCoste, CSJ

Mission San Diego de Alcala — II

The suggested names for the Commission for the Restoration of the San Diego Mission were: Judge C.N. Andrews, T.T. Baines, Hugh J. Baldwin, Father Charles L. Barnes, Samuel T. Black, Rufus Choate, William Clayton, Bishop Thomas James Conaty, A.H. Couts , Mrs. A.B. Daniels, Lyman G. Gage, T.P. Getz, H.C. Gordon, Robert Halley, Jr., Father E.A. Heffernan, H.W. Keller, M. Kirby, Edward T. Lannon, Charles F. Lummis, Mary Elizabeth Mannix, George W. Marston, Patrick Martin, Rev. Joseph C. Mesny, Frank A. Miller, Mrs. F.D. Mintha, Phillip Morse, John Stephen McGroarty, Duncan McKinnon, Father Joseph Nunan, Hon. Charles F. O'Neall, Senator James D. Phelan, Joseph W. Scott, Miss Ellen Scripps, Frank Teisseire, Julius Wagenheim, Mrs. Alice Waterman, Mrs. W.J. Wilde, and W.J. Young.

The Commission decided to restore the chapel first and then the monastery. The modern school buildings were to be removed as they would detract from the Mission buildings. These were buildings of the St. Anthony Indian School run by the sisters of St. Joseph of Carondelet until 1908. The olive orchard, the tuna hedges, the ancient palm trees, the wells, the tunnels, and the monument to Father Luis Jayme, slain by the Indians, were to be included in the over-all scheme of restoration. They deemed it entirely fitting that San Diego, the oldest town in California, should lead in restoring its mission, the earliest founded and one of the most interesting architecturally, of all the 21 missions.

UNDER THE direction of Architect Arthur B. Benton of Los Angeles, who was secretary and consulting architect of the Landmarks Club, assisted by Architect Robert Halley, Jr. of San Diego, trenches were run exposing ancient foundations and pavements. Sketches were prepared, and they estimated that $50,000 would rebuild the church. The south gable and the tower foundation with their supporting buttresses were well-preserved. There was an abundance of adobe from the fallen walls to rebuild much more extensively than planned. The Commission believed that it would be too difficult to raise funds not only from California but the entire country. In a letter dated February 3, 1914, it was noted that the Landmarks Club, organized in 1896, had strengthened and underpinned the Mission walls as early as 1899.

Things were at a standstill until James A. Crenshaw of the ***San Diego Union*** newspaper wrote in 1928 to Mr. J. Wiseman MacDonald, lawyer for the Diocese of Los Angeles, and asked about the following: the legal status of the Mission property; the attitude of the church with regard to preserving the Mission as an historic landmark; the attitude of the church toward the possible transferring of the title to the State of California for purposes of restoration. (Today, Mission La Purisima Concepcion and Mission San Francisco Solano are both under State control). Lastly, the possibility that either the state or the city would be able to purchase the site of the Mission with the understanding that it be preserved and restored. There was no follow-up to this letter in the archives, but the beautifully preserved Mission San Diego de Alcala is living proof of the church's answer to the above questions.

In the meantime, Albert Mayrhofer raised funds through many private donations for a continuation of the restoration which was completed in 1931 under the direction of Archbishop John Joseph Cantwell and J. Marshall Miller who supervised the work. The big re-dedication ceremony took place at the Mission on

Please turn to page 7

Ins and Outs

By Most Rev. Norbert F. Gaughan
Bishop of Gary, Ind.

A reasonable faith

Here's another case of a successful American playwright born, raised and educated as a Catholic, who leaves the Church somewhere at the beginning of his adulthood but who continues to be haunted by what he has become.

First there was Christopher Durang, the author of "Sister Mary Ignatius Explains It All," a vicious attack on Catholic schools, especially grade school religion teaching. He was a product of the Philadelphia Catholic school system, who still has it in for the Church.

NOW COMES David Rabe, following a successful trilogy of plays about Vietnam, author of the current "Hurlyburly." He comes from Dubuque, Iowa, where he attended a Catholic high school and college, and even thought of becoming a priest. As he says, somewhere in those early 20's, "I wrestled within my Catholicism for a long time and it took a long time to escape." He admits it was a passionate thing for him but it was also terrifying.

Rabe remembers individual nuns and priests who were helpful, but he says, "The religion was cold." He adds, it was "repressive, stern, judgmental."

The final break came when he attended classes in ethics conducted by a priest who made the statement that he could justify every religious stand "on the basis of reason." When Rabe got the priest to admit he was wrong on some things, that was the beginning of the end for the student's Catholicism.

IN THE 60's we were still on the tail end of the emphasis on the intellectuality of the Catholic religion. We had Chesterton and Maritain and those English Catholic converts who assured us indeed that everything in the Church was based on sound reason and could be demonstrated to the good-hearted pagan. So the "reasonableness" of the faith was a standard claim.

There were no uncertainties, or if there were, they were swept under the rug. You could get caught up by the knowledge that there were Catholic giants in the intellectual field and if doubts or uncertainties did appear, these sober-minded experts could be called upon to get our mind at ease.

Claims such as these are not so much made now; maybe it's a good thing. It's a harder faith to live by because the ambiguities of the world and events can be read in many ways.

FOR THE BELIEVER, it's not the intellect nor "reasonableness," it's that act of faith that now has to be called upon, a faith to be cultivated carefully to discern what is of value and to put aside what is transitory.

In an interview, Rabe said for him high school age was a process of testing a certain type of control of your feelings — "the feelings that you think of as weak." Did this judgment stem from treating religion as an intellectual exercise? Were Rabe and others of his generation taught about the turmoil of making religion live in the struggle called faith?

Critics say that's the consistent theme in Rabe's plays "the loss of a moral center in life." But in private talk, the interviewer sees that Rabe shows "the self-control one would imagine from someone molded by a parochial school."

THE AUTHOR sees it differently; he thinks his plays are saying he is living in a world in which he has lost the moral standards that brought him to adulthood.

Is Rabe typical of so many who went through that crucible of growing up in the 60's and 70's, the sudden pulling out of the rug from under the supposedly solid foundation one had built underneath a life, only to find there is nothing to support you?

Who's to blame, if anybody, for the Catholic culture of those days which said, "Here's all the answers"; this is all you'll need to live by" and then forgot itself and yanked out some of the things it had given as certainties: the Latin Mass, fish on Fridays, the permanence of vocational commitments, the veneration of saints? Were we so anxious from 1965 on to show that we were a new Church that we forgot to provide therapy and moral bandages for those suddenly thrust into this new demand on faith?

MAYBE WAUGH'S characters in "Brideshead Revisited" were prophetic. Will those like Rabe who stil have some ingraining of Catholic practice but have abandoned it, like Lord Marchmain, still make a shaky sign of the cross at the end? Will they, like Charles Ryder, remember that moment of God's grace which saved the old apostate, and return to discover not an intellectual explanation of faith, but the folly and mystery of the cross? Who knows?



ADVENTURE'S DISCUSSION — Paul Naimo, a member of St. Vincent de Paul Parish, leads a group discussion after viewing the film "Bill Cosby Speaks on Prejudice." The film was part of the Adventures in Faith series held by three Mission Hills churches, including St. Vincent. See story page 1.

Stronger Catholic Lutheran ties seen

BUDAPEST, Hungary (NC) — Catholic-Lutheran cooperation must grow, a top Vatican official told a general assembly of the Lutheran World Federation.

Cardinal Johannes Willebrands, president of the Vatican's Secretariat for Christian Unity, said the Holy See and the LWF are "determined to initiate" a new phase in their 20-year-old dialogue.

IT IS becoming "even more urgent" for the Catholic Church and the churches of the Lutheran faith to turn the agreements of their theologians on doctrinal matters into concrete results, the cardinal said July 26.

The theological dialogues "cannot be regarded as isolated knots" but must bear fruit in "programs of joint action," he said.

He predicted a "general intensification" of Vatican-LWF cooperation "on a global level."

HE ALSO urged a wider sharing in the Catholic and Lutheran communities of the results achieved by national dialogue groups, especially those in the United States and West Germany.

Defending the emphasis of ecumenical dialogues on trying to overcome doctrinal divisions, Cardinal Willebrands said "we ought to rejoice" if that emphasis "indicates a clear understanding of the great significance of agreement in the faith."

He said opposition to efforts at doctrinal agreement may arise from "a deeply personal or collective memory or feeling which radically mistrusts other Christians and sees as unwholesome or impossible any understanding that would grow out of faith."

CARDINAL WILLEBRANDS recalled that 14 years ago he spoke to another LWF assembly in Evian, France. At that time, he said, Catholic-Lutheran dialogues were "still tender," but now "we realize with deep gratitude...how intensely and comprehensively the Lord of history has led Lutheran and Roman Catholic Christians together."

Gospel music

Continued from page 1

NOW HE and Ms. White and two other colleagues who play religious music on other stations pray for the success of each others' shows, he said. During his stint on the air, "I'm always praying and asking God for the words to say because those are his people out there."

He and Ms. White pray that ***The God is Alive Program*** "will have His impact, His direction."

Musically, they seek to create a flow of tempos and a "natural spectrum." The multi-hour format allows them to present a variety of textures, which is necessary, he said, because "God is alive to everybody" and the music should reflect that.

MUSIC IS a good vehicle to use in sharing the love of God, Brown said. "There are a lot of things you can say with music that you can't say without it."

XHRM recently expanded its gospel offering to weekdays from 5-6 a.m. Brown is pleased with the expansion. "It lets people know a relationship with God is Monday through Sunday. It's not just a Sunday thing. You can be reverent every day of the week."

Viewpoint: Southeast

Continued from page 4

Children are also carried away from the neighborhood by big yellow buses, to schools all over the city. The subconscious message is that to do just about anything, San Diego demands that you leave Southeast. All this despite the fact that San Diego would receive no federal matching funds if it were not for Southeast. Matching funds or block grants are given on the basis of "need", translated as poverty and unemployment and "ethnic mix." And these funds which are indirectly provided by the ghetto are used for downtown high-rise projects and waterfront beautification. No, I don't think that we can blame ghetto dwellers for the ghetto.

Something very important is happening in Southeast. People are trying to get along and accept one another. Southeast is the place where Filipino children march in the Martin Luther King Parade. In such an atmosphere, the city of God can be built, even though it is not easy. But if divergent peoples cannot live together in peace and joy, then the Christian message isn't worth much.

My new ministry at the ***Southern Cross*** is challenging and exciting, and I like it a lot. But I would be less than honest if I didn't say that there is a special place in my heart for St. Rita's and for Southeast. I miss you!

Catholics and Protestants

Continued from page 1

JOINT SERVICES are held on Good Friday, Easter Sunrise, Thanksgiving Eve and Holy Thursday at one of the three churches, Lyons said. Members of each of the three denominations are invited to attend, he said.

One Catholic and one Protestant service is held on Christmas Eve and Ash Wednesday, he said.

The joint services began in the early '70's and preceded the ***Adventures in Faith*** program, Lyons said.

DURING THESE services, anything which is unique to one of the three faiths is not participated in by members of the other two, he said. For example, Protestants do not take the Eucharist during the Catholic service, the chaplain said.

Lyons said each of the three faiths has a part in the joint service. A minister from the Protestant faith might recite a reading or give a homily when the service is held at St. Vincent, he said.

Monies collected at the joint services and the faith series go into a Christian community fund, Lyons said. It is shared equally by the three churches and goes to help the poor buy food or clothing, he said.

ADVENTURES IN FAITH is more financially stable now than when it first started, Schmidt said. "Our first year we only made three cents profit," she said.

The Ecumenical Conference has pointed out the series as a good example of what should be occurring among Christian faiths, Morris said.

About five years ago, the three denominations had a neighborhood visitation program, she said. A team made up of a Catholic and a Protestant went door to door distributing brochures about each of the three churches, Morris said.

THE IDEA was "to encourage the people to go to church. It didn't matter which church so long as they went," she said.

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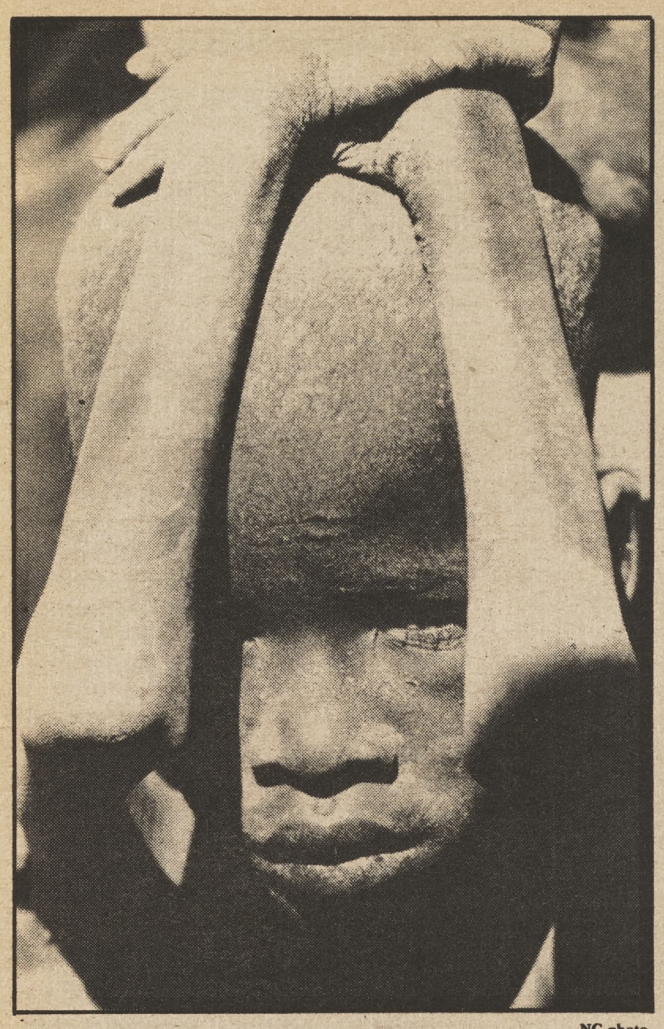
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NC photo

REFUGEES' PLIGHT — A young African Refugee peers from behind his shielding arms. Pope John Paul II told a group of U.S. bishops who recently visited Africa that the widespread refugee situation is a result of repressive policies by Marxist African governments.

SHARE participates in hunger relay

SAN DIEGO — Members of the SHARE organization turned out Aug. 2 at the County Administration Building to participate in World Runners Relay '84.

The aim of the relay was educate individuals and communities along the route to actively participate in the end of hunger. A baton carrying a message for a call to action against hunger was carried by the runners.

THE LOCAL relay began the morning of Aug. 2 in Ensenada, Mexico and was scheduled to travel 235 miles to Los Angeles, arriving there in the middle of the Summer Olympics.

SHARE participants were set to take a message-carrying baton from the county building to the SHARE warehouse five miles away.

Among those taking up the baton for world hunger at the County Administration Building were Supervisor Paul Fordem, Jennie Paulsom and Chris Shelton.

SHELTON, THE son of Carl Shelton, the director of SHARE was injured in an auto accident recently but, despite his wearing of a back brace, he wanted to join in the run.

Paulsom, who is about 90 years of age, coordinates the SHARE operation at Cajon Church of the Brethren in El Cajon. She said she wasn't very excited about being in the run because her excitement has come from working for SHARE and watching it grow.

Brown Bag for CCS and SHARE

SAN DIEGO — Catholic Community Services has received $15,000 from the California Department of Aging to operate a Brown Bag Program in San Diego and Imperial Counties.

The Brown Bag Program is a state sponsored activity to provide nutritious free food to poor elderly in California. This is the second year the program has been operated by the joint venture of CCS and SHARE.

LAST YEAR over 1,300 packages were provided by the program to needy persons in San Diego and Imperial counties.

A Brown Bag Advisory Council was set up to provide input on the nutricional and social needs of seniors. Special attention was directed to homebound seniors in the program last year.

The plans for the coming year call for service to 1,000 persons with 7,600 packages of food. Ten percent of the food will be made available to handicapped homebound seniors.

DAVID SLATER is the operations director of the program for SHARE. Mary Kay Hart-Smith oversees the program for CCS.

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Archives...

Continued from page 5

September 13, 1931. Archbishop Edward J. Hanna of San Francisco celebrated the solemn pontifical field Mass with Bishop Cantwell of Los Angeles as Master of Ceremonies. Bishop John Joseph Mitty of Salt Lake delivered the sermon. Other dignitaries present were Bishop Thomas K. Gorman of Reno, Bishop Daniel J. Gercke of Tucson, Bishop Robert Armstrong of Sacramento, and Father Novatus Benzing, OFM, of San Francisco, the Provincial Head of the Franciscans.

THE MASS WAS scheduled for 11:00 A.M. with an alter erected in the open, and benches from the Balboa Park Pavillion were moved to the Mission. The Chamber of Commerce was in charge of the civil ceremonies and fiesta celebration for both Saturday afternoon and evening. The Native Sons of the Golden West and the Restoration Committee were in charge of Sunday afternoon, and a special train was put into operation to bring Los Angeles residents to San Diego for the historical event.

Restoration monies continued to come in. The Hearst Foundation in a letter of December 9, 1946, delivered to the bishops of Los Angeles, San Francisco, San Diego and Monterey-Fresno the sum of $500,000 for the purpose of further restoration of all the California Missions. The sum was divided in half with $250,000 going to the northern dioceses and the same amount going to Los Angeles and San Diego.

Plans were made to provide further restoration funds in the 60's and 70's. The San Diego Women's Club juniors held a party in 1967 on the Mission grounds with the proceeds to be used for sprucing up the building for its 200th anniversary, and opening a room for the artifacts excavated at the Mission.

THE PRESENT pastor of the Mission, Monsignor I. Brent Eagen, was instrumental in completing the full restoration of the Mission as it stands today. It continues to greet countless numbers of visiters from many parts of the globe. It stands as a crowning glory to the undauntless courage and faith of Father Junipero Serra, "the man who never turned back," who started it all 215 years ago.



CHOIR SINGS — Young choristers of the Schola Cantorum of the Pacific return to sing at the Mission San Diego for the Liturgy of the Assumption vigil Mass.



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Happy Catholic...

Continued from page 3

THE BEST gatherings have been those where he is able to put his fingers on something vital to the youth and compare it to their own experience, he said.

At a meeting held after the San Ysidro masacre, the group discussed death, he said. He tried to get them to focus on the "fragility of life," he said.

It was difficult for the young people to discuss death, he said. The group wrote obituaries so that they could think about how they wanted to be remembered.

I WANTED them to reflect on the quality of life they are living, he said.

Swoboda has spent the previous three summers on a master's program in ministry at SUMORE in Seattle. Through the program he learned how Jesus saves and heals. He said he furthered his relationship with God and discovered how to share this with others.

He said he hopes to stay at St. Mary's for at least another three years. In the meantime he plans to work toward a master's degree in counseling.

Police and bingo

Continued from page 3

HE SAID the officers explained the violations discovered to the bingo managers instead of taking stricter enforcement action. By correcting the unlawful activities, citizens and the police department would be happy, Giaquito said.

Bingo is a lawful business in California, he said. The police department wants to keep everybody in business and doesn't want to close anybody down, the sergeant said.

The police department receives many calls from citizens complaining about unlawful bingo operations, he said. Many are made by disgruntled players, Giaquito said, but others are made by people who seem to know the laws governing the game.

AMONG THE violations cited by undercover vice-squad officers were unlawful lotteries, improper displaying of the bingo ball, improperly stamped "pull-tab" game tickets and reserving of seats by bingo volunteer workers, he said.

After discussion with the representatives from the city attorney's office and the licensing bureau, Giaquito stated the corrections to be taken to keep the bingo games within the law. Some of the measures needed to be taken are posting of signs about door prize ticket distribution and installation of TV monitors in rooms away from the main bingo hall where the balls are being drawn, the sargeant said.

ORANGE COUNTY — The children of the Schola Cantorum of the Pacific will sing at Mission San Diego Aug. 14 at 5:30 p.m. Thirty-five boys and girls will sing traditional a Latin Gregorian Chant of the feastday of the Assumption and Renaissance polypony by such composers as Victoria Palestrina, Lassus and Byrd. Music of Mozart, Hohvaness and Britten will be included. The choir is under the direction of Father Ted Ley, SM, DMA, Marianist, Founder of the Schola. The choir is the Southern California Chapter of the Catholic international child chorister society founded by St. Pius X and known as the Pueri Cantores or "Little Singers of the Wooden Cross." The Schola Cantorum of the Pacific, now in its eighth year, sings regularly at Old Mission San Juan Capistrano in Orange County. This is the choirs second visit to Mission San Diego.



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NC photo

THRILL OF VICTORY — Theresa Andrews of Annapolis, Md., screams for joy after winning a gold-medal in the 100-meter backstroke at the Los Angeles Olympics. Andrews, a graduate of Archbishop Keough High School in Baltimore, gave her medal to her paralyzed brother, Dan.

Paralyzed man has Olympic year

By Marianne Comfort

LOS ANGELES — It was an "Olympic year" for 20-year-old Dan Andrews.

But the gold medal he was given on July 31 was not for any event he won in the Games in Los Angeles. It was for his battle for life.

THE NEW addition to the family trophy case was presented to the young man in the wheelchair by his 21-year-old sister, Theresa, who had just won the Olympics' 100-meter backstroke.

Maxine Andrews of Annapolis, Md., said of her daughter's generosity, "She probably felt it was an Olympic year for him" after he pulled through the bicycle accident last August that severed his spinal cord and left him paralyzed from the waist down.

"At first I wanted her to keep it," Dan told National Catholic News Service. "I'm just so glad she wanted to give it to me.

"WE'LL SHARE it for awhile," he said of the prize from his sister, a graduate of Archbishop Keough High School in Baltimore.

Mrs. Andrews said she watched in the stands as her daughter, who will resume studies in the fall as a therapeutic recreation major at the University of Florida, won the event at the Olympic pool in Los Angeles. But Mrs. Andrews said she tuned out the middle of the race because "I didn't want to see her lose anything."

No one was prepared 20 minutes after the event when Theresa met the seven members of her family who had attended the race and gave the golden prize to her stunned brother.

"I WAS just as surprised as he was," said Mrs. Andrews. "But it's typical," she said of her daughter's selflessness.

Theresa went on to win another gold medal for her participation in the United States women's 4x100 medley relay Aug. 3, swimming the 100-meter backstroke on a team which included Tracy Caulkins in the breaststroke, Mary T. Meagher in the butterfly and Nancy Hogshead in the freestyle.

Maxine and Frank Andrews have 12 children, including a son, Phil, who is a Redemptorist priest in Puerto Rico. Frank is a Navy veteran who works for General Physics in Columbia.

The Andrews family display case holds some 3,000 medals and ribbons won by their children, including some from Dan, who played basketball and lacrosse and swam competitively.

AMONG THE Andrews children, Theresa and Dan are especially close, Mrs. Andrew said. After Dan's accident, which occurred before he began his sophomore year at the University of North Carolina, Chapel Hill, Theresa left the University of Florida to be closer to him and train for the Olympics near home. Dan was hospitalized until the day after Thanksgiving.

When Theresa returns to the University of Florida in the fall, Dan will resume his studies at North Carolina as a sophomore planning on majoring in political science.

Murray Stephens, coach of the North Baltimore Aquatic Club who worked with Miss Andrews throughout the year, said winning a gold medal "doesn't happen by mistake."

ALTHOUGH SHE was predicted to finish fourth in the race, Stephens said of her, "I don't think there was anyone better prepared or in better shape than Theresa."

Her hard work paid off when she came in first in the 100 backstroke, in 1:02.55, the best time of her career.

"I just wanted to win a medal so I could go over and give it to (Dan)," she told USA Today. "I'm so glad it's gold."

SAN DIEGO — The San Diego Catholic Worker will hold an open house on Aug. 12 to celebrate the opening of its new location at 3159 Imperial Ave. The facility will be the organization's new office, a residence for selected homeless men, a meeting place and general headquarters for all of the group's activities. The local Catholic Worker was established in 1979 to provide food to the needy. The operation had been working out of Christ the King Church. Everyone is invited to the open house which is set for 2-7 p.m.

Gov. Cuomo challenges Archbishop

NEW YORK (NC) — Gov. Mario Cuomo of New York has called for a full debate on politics and religion in America, saying it involves much more than abortion and school prayer.

In a New York Times interview Aug. 3 he challenged President Reagan's "religiosity" and New York Archbishop John J. O'Connor's argument that Catholics cannot vote in good conscience for pro-abortion candidates.

REAGAN HAS "wrapped himself in religiosity," and Democrats have allowed him to "pre-empt and co-opt us on the issue," Cuomo said.

In addition, "formal religion, more aggressively than ever before, is seeking to use the political process," he said.

Calling for Democrats to regain the initiative, Cuomo said he was going to raise the religion and politics issue in a series of speeches, beginning with an address in Washington that evening to the International Platform Association. The association was honoring him for his July keynote speech to the Democratic National Convention.

CHALLENGING ARCHBISHOP O'Connor's views on Catholic conscience and public abortion policy, Cuomo said in the interview:

"Now you have the archbishop of New York saying that no Catholic can vote for (New York City mayor) Ed Koch...nor for (Democratic senator from New York) Pat Moynihan or Mario Cuomo — anybody who disagrees with him on abortion. He amends that by saying, 'I'm not telling anyone how to vote, that's my personal judgment.' But you're the archbishop."

Archbishop O'Connor led the New York bishops in issuing a joint statement earlier this year which said that it is inconsistent to oppose abortion personally yet accept its legality. He also said in a news conference last June, "I don't see how a Catholic in good conscience can vote for a candidate who explicitly supports abortion."

CUOMO ARGUED that the archbishop has a right to tell him what he should believe as a Catholic, but does not have the right to "insist that everybody believe what we believe."

He asked what chance of success there is for a constitutional amendment against abortion and what the effort for such an amendment would do "except divide people."

The danger if he should translate his religious convictions into laws governing everyone, Cuomo said, is that "to do so makes me vulnerable to an Orthodox Jewish governor and an atheist governor and an agnostic governor who someday will argue for a body of beliefs that is contrary to mine."

THE SEEDS of a new national controversy over the role of religion in American politics were cast shortly before the Democratic convention when presidential candidate Walter Mondale chose Rep. Geraldine Ferraro, D-N.Y., as his running mate.

Like Cuomo, Ms. Ferraro is a Italian-American Catholic who takes the position of opposing abortion personally but saying that belief should not be imposed on others through public law or policy.

On her first day of campaigning for vice president, reporters asked her if she considered herself a "good Catholic" in light of her abortion stand. She said if people wanted to ask that about her, they should ask whether Reagan was a "good Christian" in light of his "terribly unfair" social policies.

CUOMO SAID in the Times interview that "Reagan has used religion aggressively as a weapon, as a tool. He has held himself out as offering the American people a religious value that will be a foundation for the government."

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Differences being clarified in Church-economy documents

By Jerry Filteau

NEW YORK (NC) — Protestant and Jewish leaders urged the U.S. bishops to be clear, specific and hard-hitting in their proposed pastoral letter on the U.S. economy July 27.

In an unprecedented interfaith consultation on the pastoral, bishops on the drafting committee heard Jewish and Protestant leaders suggest issues and concerns that the pastoral should address and ways to give it greater impact.

COMMITTEE ADVISERS said they believed the day-long hearing at the New York archdiocesan center marked the first time that a committee of bishops drafting a pastoral letter had made such a special, conscious effort to draw interfaith testimony into their consultation process.

Current ideological conflicts over government welfare programs and government regulation of the economy gave the basic framework for most of the testimony. The witnesses, both Protestant and Jewish, were unanimous in asserting that their respective religious traditions called for a direct government role, both in economic regulation and in social programs to care for the needy.

In the morning session, organized by the Synagogue Council of America, representatives of major Jewish organizations emphasized that in the Talmudic tradition both individuals and governments have a duty to care for the needs of the poor.

"JEWISH LAW resorts to coercive measures when personal charity does not meet the needs of the public good," said Rabbi Walter Wurzburger, chairman on interreligious affairs of the Synagogue Council of America. "The free market system cannot be relied upon exclusively to insure the well-being of all human beings."

"Jewish tradition is profoundly conservative with regard to individual behavior," said Rabbi David Saperstein. With regard to political behavior, however, that tradition is "profoundly liberal," he said.

Rabbi Saperstein, who is co-director and counsel of the Social Action Center of the Union of American Hebrew Congregations, said that on the individual level Judaism insists that people behave responsibly and adhere to certain ethical norms, but on the political level it insists on government programs to assure that the needy in society are cared for.

HE SAID that even in the simpler days of earlier societies, the Talmud insisted that at least four social funds — for food, burial, clothing, and other special needs in the community — be established by law and administered under government regulation.

The American Jewish Committee's national interreligious affairs director, Rabbi James A. Rudin, suggested that failures in U.S. government anti-poverty programs in the past 20 years were due in large part to a failure of the American religious communities to be involved adequately in their development and implementation.

"To be passive is to permit other groups and individuals, some without a strong moral and ethical foundation, to set the norms of debate and even to establish economic policy and legislation," he said.

THE NATIONAL Council of Churches, organizer of the afternoon session of the consultation, gave the bishops a three-part program in which leaders from member churches, NCC staff executives, and representatives of NCC-related organizations testified.

The Rev. Fred Allen of the United Methodist Church's General Board of Church and Society told the group that the world is facing a "deepening moral crisis" in which "the needs of the poor are ignored while people live in fear of annihilation" because of the arms race.

From a Christian perspective, Mr. Allen said, Scripture insists that wealth is only an instrument for the good of man which "must be used in the first place to meet fundamental needs" of human life and dignity for all.

OTHER Protestant witnesses focused on specific issues, urging the bishops to incorporate into their pastoral letter ethical guidelines for a wide range of socio-economic issues.

Among these they included concern over farmworkers, land redistribution, unemployment in wide sectors of society, especially among industrial workers and minority women and youth, the spiritual crisis that accompanies unemployment, and corporate responsibility and the impact of transnational corporations and U.S. economic and trade policies on the Third World.

Several of the Jewish and Protestant witnesses also described the process by which their own religious bodies or agencies develop policy statements on public issues and then implement them through such things as congressional testimony and programs of education or assistance within their own national and local structures.

A NUMBER of witnesses pointedly lauded the U.S. bishops for their past leadership and impact on socio-political issues, especially with their 1983 pastoral letter on war and peace. Some spoke good-naturedly of their "envy" over the moral authority the Catholic bishops enjoy in American society today as a result of that statement.

They expressed strong hopes that the proposed pastoral letter on Catholic social teaching and the U.S. economy would be as forceful as the war and peace pastoral, both in setting out the moral principles and in applying those principles with very specific, concrete judgments on the controversial economic issues facing the United States today.



NC photo

O.R. EXPRESS — When children are due for surgery at St. Charles Medical Center in Bend, Ore., they ride a red wagon accompanied by a nurse doll and a decorated balloon made from a surgical glove. Hospital officials said the wagon trip normally calms the fears of young patients.

Bishops urged to hit hard with economic pastoral

By Jerry Filteau

(NC) — The differences between Catholic church leaders and economic conservatives over morality in the U.S. economy began to take clearer shape with a series of hearings at the end of July.

On July 26 in Washington a long list of speakers attacked government planning of the economy, saying the most effective way to achieve greater wealth for all is the natural operation of free market forces.

THE FOLLOWING day the scene was New York. The speakers were wary of unbridled economic competition and wanted government to take responsibility for millions which the capitalist system leaves by the wayside. Some also posed sharp questions about the effects of U.S.-style free enterprise on the Third World.

On July 30 it was New York again, but the speakers this time were deploring most forms of international economic regulation and in some cases arguing for the export of capitalism as the best hope for the Third World.

THE WITNESSES at the July 26 and July 30 hearings were addressing members of the Lay Commission on Catholic Teaching and the U.S. Economy. The July 27 hearing was convened by the committee of Catholic bishops working on the same topic.

Both the lay commission and the bishops' committee are drafting long letters to provoke American Catholic thinking about the moral issues that must be faced in making complex economic decisions.

The lay letter in final form and the bishops' pastoral letter in first draft are both scheduled for release in early November after the national elections and before the bishops' annual fall meeting. The final version of the bishops' letter will not be available until November 1985, after two more rounds of debate and redrafting.

IN THE meantime, however, past stands by the U.S. bishops on economic issues — such past positions are always a major resource that the bishops use in developing new statements — and the character and focus of the recent hearings by their committee and by the lay commission, give some good guides for what kind of results Catholics may expect from the two groups.

From the lay commission's first three hearings — the first, on poverty and welfare, was held in New York July 11 — dominant themes that have emerged include:

— Government ought to leave welfare mainly to private philanthropy. Its anti-poverty programs are inefficient and often serve to entrench dependency, creating a permanent class of poor and degrading the dignity of the very people they are intended to help.

— **FREE ENTERPRISE** is the key to meeting human needs, because those needs can be met only by constantly producing more wealth, not by redistributing existing wealth.

— Government interference in the forces of the marketplace distorts the relation between production of new wealth and profits. This introduces inefficiency and slows the creation of new wealth, mortgaging future development for a present benefit.

A Catholic banking executive from Chicago, Robert Genetski, summarized the philosophical thrust of most testimony received by the lay commission when he said at its July 26 hearing that free enterprise is "the only system that is truly consistent with our religious beliefs."

BY CONTRAST, the most recent economic statement by the U.S. bishops — a November 1982 resolution on the economic crisis — declared that "justice demands that the government maintain its proper role in guaranteeing that basic human needs are met in our society.... Our Catholic tradition has consistently held that all persons, made in the image and likeness of God and endowed with a fundamental human dignity, have a right to such basic necessities as employment, adequate income, food, housing, medical care and education.

"The protection of these basic human rights and the promotion of the common good are positive and legitimate functions of government. To weaken or abandon this important role of government would be a serious mistake."

QUESTIONS AND answers presumed that the government has a proper and rather extensive role to play in regulating economic activity and guaranteeing that human needs are met, and the real questions concerned how it should play that role, not whether it should.

Theologian Michael Novak, vice chairman of the lay commission and its presumed chief theoretician, has been arguing recently that Catholic social teaching has dwelt too much on failures or difficulties within the system of free enterprise which he calls "democratic capitalism."

The tradition of Catholic social thought, Novak wrote in the June issue of Thought, a Fordham University intellectual quarterly, "does not yet teach or promote the ethos on which a free economy is based: saving, investment, entrepeneurship, invention, and the virtues of commercial and industrial life. Its own traditional predispositions are agrarian."

THE RECORD of the U.S. bishops on Catholic social teaching has been one of endorsing that teaching and seeking to expand on its implications and applications for American society, and so far there has been nothing to indicate that the committee drafting a letter on the economy will go in a different direction..

Around the Diocese

Sunday Mass, a Catholic Liturgy for Television
Aug. 12, 7 a.m.
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Msgr. Robert Callahan
Celebrant

Woman's Retreat — Faith and Moral Development for women, a contemplative retreat, Aug. 10-12, sponsored by Our Lady of Mount Carmel Education Commission. Sisters Paula Thompson and Jean Dolan, OSB, are facilitators. Cost $60. At Questhaven Retreat Center. More: 484-3437 or 484-4597.

Catholic Alumni Club, monthly meeting, Aug. 10, Holiday Inn, Hotel Circle So. Social hour at 7 p.m. At 8 p.m. a guest speaker will talk on colors. Guests: $4. Members: $2. Info: 299-3055.

Alice in Wonderland presented by Tom Rusch Productions, Aug. 10-26. Evening performances Fri., Sat., Sun. at 8:00 p.m.; matinees on Sat. and Sun. at 2:00 p.m. in the Don Room of the El Cortez Hotel. Reservations: 231-4703.

Games, dancing, raffle and queen contest are features of St. Anne Church's annual fiesta, slated Aug. 11-12 from 1-9 p.m. at 621 Sicard St., San Diego. Details: 239-8253.

Luncheon and Card party, St. Vincent de Paul Mission Circle, Aug. 11, 12 p.m., parish hall. Raffle. Door Prizes. Cost $4 to benefit the Sisters of St. Joseph, Moho, Peru.

Irish Dancing, annual Hidden Valley festival, St. Columba parish hall, Aug. 11-12, 8:00 a.m.-6:00 p.m. Competitions will feature solo and figure dancing. Food and drink available. Admission: $2. More: 443-1088.

Deep-pit BBQ, at the Barona Indian Mission, 1054 Barona Rd., Lakeside, Aug. 12, 10:00 a.m.-6:00 p.m. Cost: $4.50. Indian dancing and singing, game booths and other activities featured. Info: 443-3412.

Catholic Alumni Club International annual convention, Snowbird, Utah, the week of Aug. 12. San Diego chapter participating. For membership info call: 299-3055.

Immaculate Conception Fraternity, Third Order Secular of St. Francis, monthly meeting, Aug. 12, 1:30 p.m., at Immaculate Conception Church, Old Town. Details: 298-7038.

Alcohol-Chemical Abuse series will feature specialists in the social service field and supportive family counseling, Holy Trinity parish hall, El Cajon, Aug. 13, 7:30 p.m. Info: 444-9425.

Charismatic Mass and healing service, led by Father Jerry Bevilacqua, OSA, at Mary Star of the Sea, La Jolla, Aug. 14, 7:30 p.m. Call: 284-2674.

Annual rummage sale by Altar Society of Saint Mary Church, National City, Aug. 17-19, in the parish hall. Donations appreciated. Call: 263-7185.

Rummage Sale to benefit the Christian orphanage located in Tijuana, sponsored by Casa de Amor Beulah, at Kobey's Sports Arena swap meet, Aug. 18. A wide assortment of second-hand items will be offered. Details: 755-8926.

Luncheon and card party by San Diego Deanery Council of Catholic Women, Aug. 18, noon, at St. John the Evangelist Parish hall, Lincoln and Normal Streets, San Diego. Proceeds for the Vocation Awareness Project. Tickets and info: 466-6760 or 295-2988.

Rummage sale sponsored by St. Agnes Mission Circle, Point Loma, Aug. 18, 8 a.m. to 4 p.m. in the parish hall, 1145 Evergreen St. Refreshments available.

Mass and brunch by Catholic Singles Club at Our Lady of Refugee Church, 4212 Jewell St., Aug. 19, 9:30 a.m. Brunch at the Catamaran at 11:50. Details: 281-5988.

Charismatic Bible class led by Augustinian Father Jerry Bevilacqua on Aug. 13, 20 and 27 at St. Patrick Church, 7:30 p.m. Call: 284-2674.

Desert Song and lunch at Lawrence Welk's Theatre, bus tour by St. Martin Womens' Club, Aug. 21. Cost: $25.50. Reservations: 466-5587

Charismatic Mass celebrated by Father Mitchell Pacwa, SJ, Aug. 21, St. Charles Borromeo Church, 2802 Cadiz St., 7:30 p.m. Details: 226-0443.

Mass for peace in Ireland on Aug. 26 led by Msgr. O'Donoghue at Our Mother of Confidence, University City, 5 p.m.

Charismatic Mass and healing service led by Father Jerry Bevilacqua, OSA, on Aug. 28 at Our Lady of Grace Church, Fletcher Hills, 7:30 p.m. Details: 284-2674

Stalpar Club — for widowed and single Catholics over 35 — monthly meeting, St. Vincent de Paul Church Hall, San Diego, Sept. 2, 4:30 p.m. Guests welcome. Call: 276-7644.

Great Pacific Northwest will be visited by St. Patrick's Seniors, Sept. 4-20. Cost is $1060 twin, $1451 single. Info: 282-7109 or 232-0708.

Universal Studios will be toured by St. Patrick's Seniors, Sept. 11. Cost is $24. More: 282-7109 or 232-0708.

Greek Language class, "An Introduction to New Testament Greek" given by Jim Butkis, Thurs., 7:30-9:00 p.m., beginning in Oct. at Resurrection Church, Escondido. To register call: 747-2091.

"**Fundamentalism** — the Catholic Response," will be discussed by Fr. Bob Burns, OP, Sept. 15 at a time and place to be determined. Sponsored by Young Adult Ministry Office. More: 583-9181.

Palm Springs fling, a bus trip by St. Patrick's Seniors, Sept. 25. Cost is $15. Info: 282-7109 or 232-0708.

Hearst Castle/Solvang will be visited by St. Patrick's Seniors, Oct. 2-4. Cost is $130 twin, $175 single. More: 282-7109 or 232-0708.

Big Bear Oktoberfest, a St. Patrick's Seniors bus trip, Oct. 6, $22. Details: 282-7109 or 232-0708.

Stalpar Club — for widowed and divorced Catholics over 35 — monthly meeting, Oct. 7, 4:30 p.m., St. Vincent de Paul Church Hall, San Diego. Visitors welcome. Call: 276-7644.

Items for this column must be received in writing by noon the Friday before publication on Thursday of the following week. We can not accept items via telephone. Mail to: Around the Diocese, *Southern Cross,* P.O. Box 81869, San Diego, Calif, 92138.

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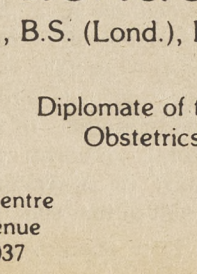
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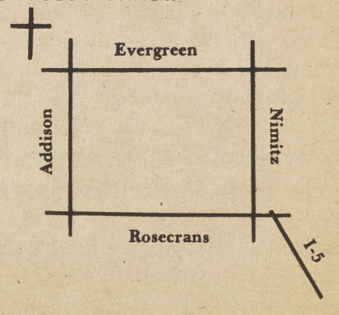


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DATES: August 20, 21, 22, 23, 24
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TIME: 7:30 p.m.



For Further Information: 698-3870

Le Virgen de Guadalupe y el Plan Pastoral — Segunda Parte

Por P. Rubén Fuentes

Después de haber compredido nuestra realidad a partir de María de Guadalupe, se va ahora a considerar cómo nos hace comprender María lo que nos dice el Evangelio sobre esta realidad y cómo nos pide lograr el cambio.

Mensaje Evangelio de María de Guadalupe Sobre Nuestra Realidad

a. Mensaje contra la pobreza indigna...Unas de las palabras de María de Guadalupe para explicar el por qué quería estar ella en México y América Latina fueron éstas: "Deseo vivamente que me erija aqui un templo, para mostrar y dar todo mi amor (y) compasión..." Ahora bien, puede haber algo más digno de "compasión" que esa "pobreza indigna sufrida aquí por la gente hispana y originada por la explotación (salarios injustos) y por la discriminación (Tu no eres de mi raza, debes, por tanto, gozar de pocos derechos o de ninguno).

¿Cuál seria el mensaje evangélio de María de Guadalupe sobre esta pobreza indigna?

Tanto Mateo (Mt 11, 1-6) como Lucas (Lc 7, 18-23), nos hablan de la declaración solemne del Señor respecto a que la Buena Nueva es anunciada preferencialmente a los pobres. Consistiendo este anuncio en una promesa de "igualdad y de justicia," esto quiere decir que si tal promesa es hecha a los "pobres," es porque en ellos, debido a nuestra culpa, frecuentemente esta promesa divina no se cumple y Dios quiere que se cumpla.

Tal sería el caso de los hispanos de esta región, víctimas de la explotación y la discriminación. A estos desdichados, a ejemplo de María, que vino precisamente a compadecerse de todas nuestras miserias, nosotros debemos de ayudar a tomar conciencia de la injusticia de qué son objeto y exigir el respeto que se les debe como personas humanas.

b. Mensaje contra la ignorancia política...Frecuentemente el hispano, sobre todo si no es nacido aquí, siempre se considera un "extranjero." Pero, lo más significativo de todo es que quiere sentirse así, dejándose llevar por el temor de que si da un paso más adelante (hacerse ciudadano americano, por ejemplo) deja de ser hipano o mexicano.

Esto es "ignorancia política" y es esta ignorancia, tal vez, la fuente de todos los males sociales que sufre en esta nación porque lo hace vivir siempre como un "desadaptado" y mal "integrado" al nuevo país.

¿Cuál sería, en este caso, el mensaje de María de Guadalupe?

María de Guadalupe nos dice, en el indio Juan Diego, que ha venido a darnos "su auxilio y defensa." María, con ello, no hace sino seguir la práctica de Jesús que, respecto al extranjero, nunca le hizo sentirse un desadaptado.

Aún más, tiene para el extranjero unas de las más grandes alabanzas de las que nos habla el Evangelio. Así, alaba al capitán romano (Lc 7, 1-10; Mt 8, 1-13) y es comprensivo con la mujer cananea o sirofenicia (Mt 15, 21-28; Mc 7, 24-30).

María de Guadalupe quiere, sin duda, que nosotros, residentes de esta Nación Americana y amantes de nuestra cultura, asimilemos este mensaje de solidaridad política que nos da el Evangelio y salgamos también, como ella, en "auxilio y defensa" de los derechos civiles de los hispanos.

c.Mensaje contra la carencia de valores...Segun nuestra realidad examinada, esta comunidad hispana se reconoce carente o al menos deficiente de ciertos valores: siente que su fe no es muy firme, que hay poco respeto por la vida y dignidad de la persona, que falta comprensión y diálogo de unos para con otros.

¿Cuál es al respecto el mensaje de María de Guadalupe?

Hay que decir con toda sinceridad que todos estos valores no nos pueden venir más que del cielo. Ahora bien, María de Guadalupe ha bajado del cielo para darnos y fomentar estos valores religiosos y morales. Sus palabras: "Deseo vivamente que se me erija aquí un templo...," templo tiene un significado no sólo material sino, sobre todo, espiritual.

En efecto, María quiere recordarnos todo lo que el Evangelio nos enseña sobre el sentido "espiritual" de templo; El templo de piedra de Jerusalen sería destruido (Mt 24, 1-2); los que quieran acercarse al Padre lo harán ahora en "Espíritu y en Verdad" (Jn 4, 23-24), es decir ellos mismos deberán de convertirse en "templos" (I Cor 6, 19) a ejemplo de Jesús que es el verdadero Templo de Dios (Jn 2, 19-22).

Esto quiere decir que María quiere recordarnos que así como ella es "templo de Dios" los hispanos de esta región también lo seamos luchando por adquirir todos los valores espirituales que vienen de Dios.

María de Guadalupe en el Cambio de Nuestra Realidad

Según el objetivo propueso por el Plan Pastoral, esta comunidad hispana se compromete a cambiar esta realidad a través de cuatro metas o medios. Estas metas son: organización, conscientización, evangelización integral y cambio de la realidad propiamente. Hay que decir que María de Guadalupe ilumina evangélicamente estas metas a través de las actitudes que ella toma ante el Plan de Dios tal cómo éste le es propuesto en Lc 1, 26-38. He aquí estas actitudes y cómo corresponden a las metas del Plan Pastoral.

— Búsqueda. Ante la petición del angel a María para que coopere en el Plan de Dios su primera actitud es de búsqueda. Por eso ella cuestiona: ¿Cómo puedo? Es decir, María quiere saber cómo va a cooperar ella dentro del Plan de Dios, cómo va a "organizarse" dentro del mismo. Esta actitud coincide con la meta de la "organización" del Plan Pastoral que pide a los hispanos, como un primer paso de un trabajo eficaz por lograr el cambio, "organizarse."

— Aceptación. Una vez que María comprende cómo ella se encuentra "organizada" dentro del Plan de Dios, su respuesta es el "hágase," es decir, toma la actitud de aceptar "conscientemente" su responsabilidad dentro del mismo. Esta segunda actitud de María coincide con la meta de la "conscientización del Plan Pastoral que pide a los hispanos el ser conscientes del cambio que van a hacer, de hacerlo efectivamente. El "hágase" de María debe de convertirse en un "hagamos los hispanos esto."

— Coherencia. María es coherenter a su "hágase," a su toma de compromiso dentro del Plan de Dios: siempre se ajustó a lo que había aceptado en un principio es decir, seguir a Jesús en todas las etapas de su vida. El Evangelio nos enseña que María jamás traicionó su "hágase." Ahora bien, esta coherencia en los hispanos, según se los pide el Plan Pastoral, significa "evangelizar integralmente," es decir, cómo fue el caso de María, acompañar a Jesús en todas las etapas de su vida como una vida entregada por el bien de todos sin distinción.

— Duración. Esta actitud corresponde en María a su "preseverancia sin fin": su compromiso no fue por días, meses o años, sino para siempre. El Plan Pastoral, a ejemplo de María, pide a los hispanos esta "constancia." Constancia en favor de los que sufren pobreza, en la lucha por los derechos civiles hispanos, en la lucha porque los valores del Evangelio prevalezcan en el pueblo hispano. Solamente así se cambiará realmente nuestra realidad.



CONMEMORACION — Sacerdotes Jesucitos se reunieron en la Iglesia de Nuestra Señora de Guadalupe el 31 de julio, el santo de San Ignacio de Loyola, el fundador de los Jesucitos.

classified ads

Cost: $1.25 per 33-character line, $5.00 minimum per issue. Print or type your ad with name, address and phone number and send it to: Southern Cross Want Ads, P.O. Box 81869, San Diego, CA 92138, or phone (619) 574-6393. Ad deadline is 10 a.m. Friday.

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Thank you St. Jude for favors received. I shall continue to pray to you. D.M.L. 8/2,9

Thank you St. Jude for answering my prayers. I will continue to pray to you. L.M. 8/9,23

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Thank you St. Jude for answering my prayers again. A.F.J. 8/9

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Thank you St. Jude for answering my prayers. I shall continue to pray to you. K.K. 8/2,9

Hi-Pass Camp, 2nd session stil has openings Aug. 19-25. Co-ed, ages 6-12. Cost $50. For application write Star Route 1, Box 9, Boulevard, CA 92005 or call 766-4298 or Korene Barron, Director, 766-4734. 8/9.

Thank you St. Jude for answering me. D.J.W. 8/9

PIANOS FOR SALE, discount prices. ABC PIANO, 2903 El Cajon Blvd., San Diego, 281-3717. TF

LEGAL NOTICES

Notice of Death
IDA BRODSKY
aka Ida Marie Brodsky
and Ida M. Brodsky
and of Petition to
Administer Estate
Case No.135523

To all heirs, beneficiaries, creditors, contingent creditors, and persons who may be otherwise interested in the will or estate of Ida Brodsky, aka as Ida Marie Brodsky and Ida M. Brodsky.

A petition has been filed by Henry Brodsky in the Superior Court of San Diego County requesting that Henry Brodsky be appointed as personal representative to administer the estate of the decedent.

The petition requests authority to administer the estate under the Independent Administration of Estates Act.

A hearing on the petition will be held on August 16, 1984 at 9:00 a.m. in Dept. 11 located at 220 West Broadway, San Diego, CA 92101.

If you object to the granting of the petition, you should either appear at the hearing and state your objections or file written objections with the court before the hearing. Your appearance may be in person or by your attorney.

Thank you St. Jude for answering my prayers. I shall continue to pray to you. B.L. 8/9

If you are a creditor or a contingent creditor of the deceased, you must file your claim with the court or present it to the personal representative appointed by the court within four months from the date of first issuance of letters as provided in section 700 of the California Probate Code. The time for filing claims will not expire prior to four months from the date of the hearing noticed above.

You may examine the file kept by the court. If you are a person interested in the estate, you may serve upon the executor or administrator, or upon the attorney for the executor or administrator, and file with the court with proof of service, a written request stating that you desire special notice of the filing of an inventory and appraisement of estate assets or of the petitions or accounts mentioned in sections 1200 and 1200.5 of the California Probate Code.

/s/John L. Garaventa
Attorney for Petitioner

John L. Garaventa
3500 Clayton Rd., Ste. F, P.O. Box 965
Concord, CA 94522

7/19,26,8/2,9

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PBS examines people of Oberammergau

By Henry Herx

NEW YORK (NC) — The historical background and the recent controversy over the Oberammergau Passion Play, now observing its 350th anniversary, are examined in ***Oberammergau: Its People and Their Passion,*** airing Sunday, Aug. 12, 10:30-11 p.m. on PBS.

When their village was saved from devastation by the Black Plague in 1634, the thankful citizens of Oberammergau vowed that every 10 years they would perform a play depicting the passion and death of Christ. It is a pledge that their descendants have honored faithfully decade by decade, a living link to the medieval Age of Faith.

INVOLVING THE energies of almost the entire village, this pious tradition has become an international tourist attraction and the major commercial asset of this tiny community in the Bavarian Alps of West Germany.

Visitors come, however, even in those years when the Passion Play is not presented. The town is famous for its woodcarvings of religious subjects as well as for the charm of its picturesque mountain setting.

Jim Sampson, an American journalist who has worked in West Germany since 1972, talks with a number of townspeople about their roles in the play and what the play means in the life of the village. Their motives seem a mixture of religion, cultural pride and economic self-interest. Without exception, however, they all regard the play as essential in giving the village its special identity.

THE CONTROVERSY over what some have said is the play's anti-Semitism is treated gingerly. The village itself has been divided over the question of revisions in the text.

The play's script came under increasing criticism for its anti-Semitism in the 1960s and '70s as Catholic-Jewish dialogues progressed and Catholics influenced by the Second Vatican Council became more sensitive to Catholic anti-Semitism and its effects.

A series of 28 textual changes for the 1984 production was proposed to eliminate what some considered remaining elements of anti-Semitism in the play. But the Anti-Defamation League of B'nai B'rith in 1983 said only five of the 28 changes were adopted. The group said the play is still anti-Semitic.

WHAT IS clear from the documentary is that some of the villagers resent the idea of adapting their traditional play in the interest of fostering reconciliation between Christians and Jews.

The centerpiece of the program is the showing of several scenes from the current production, the first ever allowed to be shown on television. It is a production obviously worth seeing as theater if nothing else. Staged in an outdoor theater on a spectacular scale, with costumes and sets copied from the medieval originals, the play runs through the course of the day with a three-hour lunch break.

This West German production is always visually interesting and Sampson's commentary and interviews are generally helpful. Nothing is dwelt upon at any great length, however, which might possibly indicate that this is a shortened version of a longer program. It may not be a great documentary but it is a fascinating subject.



NC photo

TV FARE — Harvard law professor Arthur R. Miller, standing, moderates debate among role-playing panelists on Anatomy of a Libel Case, *scheduled Aug. 15, 9-11 p.m., on PBS. The USCC Department of Communication calls the show lively and effective.*

Horse's life detailed on new film

By Michael Gallagher

NEW YORK (NC) — The timing could hardly have been better for the arrival of the latest Australian movie ***Phar Lap*** (Fox), though a few weeks earlier would have been perfect. For it's the story of a great race horse who dies at the peak of his career, recalling the recent death of the unfortunate Swale, winner of this year's Kentucky Derby.

Phar Lap is a true story. Though only a horse, he became a national hero in Australia during the Depression. When he died in California — the victim, it seems, of vengeful gamblers who couldn't get his owner to go along with them — the whole country went into mourning.

HIS NAME means "Lightning" in the Maori language. It was first given to him derisively because of his apparent lack of speed after he came to Australia from New Zealand, a scrawny, undernourished colt who had nothing to recommend him but good blood lines. He seemed unwilling to run even after he filled out and grew into a horse of unusual size and power.

His American owner, Dave Davis (Ron Liebman), kept him only at the insistence of his chief trainer (Martin Vaughan) who had urged him to buy Phar Lap in the first place. A sour man, set in his ways, the trainer insisted that Phar Lap would be a great race horse and risked his own money by buying half interest in the animal.

The trainer believed in harsh methods but Phar Lap, it seemed, did not and he failed to respond. What finally brought out his latent greatness was the kinder methods of Tommy Woodcock (Tom Burlinson, the handsome young star of the popular ***The Man from Snowy River***), a mere stable boy whom the reluctant trainer finally put in charge of Phar Lap.

THE REST, as they say, is history.

All this is depicted in a pleasant, if not especially dramatic, manner by director Simon Wincer and writer David Williamson, who wrote the similarly entertaining but less than taut ***Gallipoli*** and ***The Year of Living Dangerously.***

The horse, a huge, magnificent creature, upstages the human actors at every turn as well he might since, besides his looks, he has something definite to do.

IN THESE days in which there is such a dearth of good entertainment suitable for the whole family, "Phar Lap" is most welcome. (One, after all, should not look a gift horse in the mouth.) The movie recalls the Hollywood of a happier, more innocent era.

I recommend it highly as good, clean entertainment, if I may be permitted to use so antiquated a phrase in these sophisticated times. The U.S. Catholic Conference has classified it A-I — general patronage — and has recommended it. The Motion Picture Association of America rating is PG — parental guidance suggested.

TV Film Fare

Sunday, Aug. 12, 9-11 p.m. (NBC) — ***Little Darlings*** (1980) — This silly but nasty little movie, which wastes the talents of gifted young Kristy McNichol and Tatum O'Neal, has to do with a group of girls at a summer camp making a bet that places loss of virginity into the category of a competitive sport. Besides some distasteful visuals and offensive language, it condones immoral behavior despite some moralistic hedging at the end. The U.S. Catholic Conference classification is O — morally offensive. The Motion Picture Association of America ratings is R — restricted.

TV Programs of Note

Sunday, Aug. 12, 10-10:30 p.m. (PBS) ***Dallas: A Stake in the Arts.*** This documentary recounts the decade of planning, political maneuvering and public relations that made possible the Dallas Museum of Art, which opened in January 1984.

Monday, Aug. 13, 8-9 p.m. (PBS) ***Evening at Pops.*** Internationally acclaimed opera singer Jessye Norman joins John Williams and the Boston Pops Orchestra for a program of popular and light classical music ranging from ***He's Got the Whole World in His Hands*** to ***Our Love Is Here to Stay.***

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